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MANUAL
FOR
CONFIRMATION

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A

MANUAL OF DEVOTIONS,

FOR

CONFIRMATION AND FIRST COMMUNION.

BY THE AUTHOR OF STEPS TO THE ALTAR.

FIRST AMERICAN EDITION.

EDITED BY A PRESBYTER OF THE CHURCH.

NEW-YORK:

STANFORD AND SWORDS, 139, BROADWAY.

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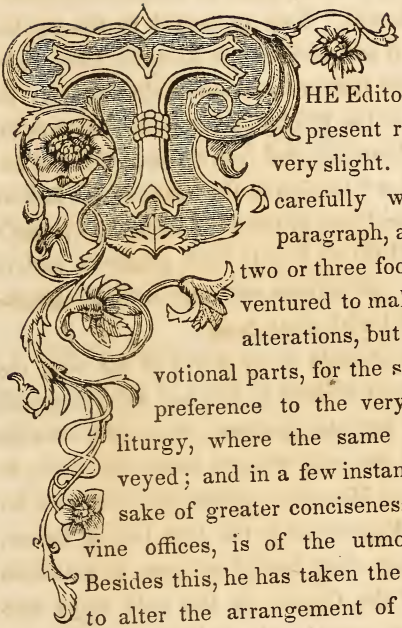
PREFACE.



THE Editor's share in the present republication is very slight. He has indeed carefully weighed every paragraph, and besides the two or three foot notes, he has ventured to make a few verbal alterations, but only in the devotional parts, for the sake of giving a preference to the very words of our liturgy, where the same idea was conveyed; and in a few instances also for the sake of greater conciseness, which, in divine offices, is of the utmost importance. Besides this, he has taken the liberty slightly to alter the arrangement of the devotional part, whereby he trusts it has been simplified, which (for the young especially) is likewise important.

For several years past he has bestowed no little attention upon books for children, especially devotional books, "Manuals," "Guides," &c. to confirm-

ation. And though not without merit, some of them very great—instance Bishop Meade's "Candidate for Confirmation Self-examined,"*—still with none of this class has he felt satisfied until he became acquainted with the "Manual," here presented to the reader. He trusts that it will be found, in doctrine, tone, style, and compass, all that one can reasonably desire. Its wide diffusion in the Church, accompanied with faithful pastoral exhortation and instruction, could not fail to produce such a "turning of the hearts of the fathers unto the children," and of the children to the Church's altars, as would fill all hearts with gladness, and, in the midst of a contentious and unbelieving age, inspire the faithful with fresh hope.

Unwilling to obtrude many words of his own, the Editor would limit himself to this one earnest appeal to all, whether parents, sponsors, or pastors, who (in their appointed way and station) watch for souls, to try the use of this Manual in preparing candidates for confirmation. Experience is the best test of fitness. May God prosper every lawful attempt to establish the children of the Church in His holy ways who condescends to "carry Lambs in his bosom."

M. P. P.

24 Vesey-street, N. Y.
21*st January*, 1848.

* Stereotyped by the New-York Protestant Episcopal Tract Society.

NOTICE.

THE Prayers and Meditations in the following Manual are compiled mostly from Bishop Wilson; some few have been taken from other approved writers of our own Communion.

A little thing will fill a child's head; Teach them to say their prayers, tell them stories of the life and death of Christ, cause them to love the holy Jesus with their first love, make them afraid of a sin; let the principle which God hath planted in their very creation, the natural principles of justice and truth, of honesty and thankfulness, of simplicity and odedience, be brought into act and habit and confirmation, by the holy sermons of the Gospel. If the guides of souls would have their people holy, let them teach holiness to their children, and then they will, at least, have a new generation unto God, better than this wherein we now live.

Bishop Jeremy Taylor.

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HYMN.

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost Thy sevenfold gifts impart.

Thy blessed Unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of Thy grace.
Keep far our foes; give peace at home.
Where Thou art guide, no ill can come.

Teach us to know the Father, Son,
And Thee, of Both, to be but One;
That through the ages all along
This may be our endless song;

Praise to Thy eternal merit,
Father, Son, and Holy Spirit. Amen.

A MANUAL OF DEVOTIONS, ETC.

My dear Children,

That day will soon arrive which you have been taught to look forward to as the most eventful * of your life, the day of Confirmation and your first Communion. Will it not be an eventful day?—a day fraught with good or evil to your souls! Your after life, whether it be good or bad, may depend upon the state in which

* Confirmation, regarded as the *completion* of our baptism, may well be spoken of "as the most eventful of one's life," witnessing, as it does, the completion of that which is begun in baptism. For in baptism we are offered up to God, by our sponsors, assisted by the whole company of believers present; "and seeing *their* faith," God is pleased to accept of us till we come of age to devote ourselves. This we do in confirmation, and thus perfect, so far as it depends on man, that which was begun in baptism.

you approach that holy Ordinance. If the Son of Peace be within you, the Bishop's peace will rest upon you, and from that day forward you will be strengthened against the many temptations you must expect to meet with upon going forth into this wicked world; for there will rest upon you "the Spirit of wisdom and understanding; the Spirit of counsel and ghostly strength; the Spirit of knowledge and true godliness, and the Spirit of holy fear." How earnestly should you pray that you may not unworthily receive so great a blessing as Confirmation! But if the Son of Peace be not within you, then will the Bishop's peace return to himself, and no blessing will have rested upon you. How miserable will be your condition! Empty you will have come to Confirmation, and empty you will return; and worse than that, for the Evil Spirit which was cast out of you at holy Baptism, seeing you empty, swept and garnished, will take with him seven other spirits more wicked than himself, and enter in and dwell there, instead of the seven-fold gifts of the Holy Ghost, which you should have received.

When that day comes you will have come to a place where two ways meet. Two paths will

lie before you ;—the one "the path of the just," which, as you advance on, "shineth more and more unto the perfect day ;"—the other, "the way of the wicked" which is "darkness," where Satan lures on, but "the dead are there ;" and the end is "in the depths of hell." *

Shall you not, my children, choose "life and good ?" O miserable thought that you should choose "death and evil !"

It is to warn you of the great danger of approaching Confirmation unworthily, and to advise you how to prepare yourselves against that day, that I now address you.

Be assured that you can prepare yourselves with the guidance of your Parish Priest, if you will seek God's grace to help you. Remember, that if you receive Confirmation and your first Communion unworthily, the blame will rest upon yourself. God is no respecter of persons. His ear is open to every prayer. He is ever ready to help those who seek His aid. To every one who faithfully seeks His help to prepare himself for that day, will He give the Holy Spirit, through the laying on of the Bishop's hands.

If any receive it not, it will not be because

* Prov. iv. 18, 19 ; ix. 18.

they have prayed and were not heard, but because they did not pray [or asked amiss]* nor cared to prepare themselves for receiving so great a gift.

It will be of no use if, after you hear there is to be a Confirmation, you still lead a careless life; taking no pains to prepare yourself, but trusting that a resolution to do better, made on the day itself, will be sufficient. I warn you that God will not hear such a promise.

From this day forward you must resolve to do right, (if you are living in evil habits,) and to follow such directions as will be given you. So only will the resolutions you make on that day be heard and accepted by God.

Confirmation cannot make you good instead of bad, but it will strengthen the seed of goodness already growing in your heart, it will give you strength against all temptations. It is administered to you at this most eventful period of your life, when all are exposed to greater temptations, and many of you are about to leave your homes, and the protection of parents and kind friends, and be cast upon the wide world. It is thus spoken of in an old Prayer Book, † "For-

* James iv. 3. † See Two Liturgies of Edward VI.

asmuch as Confirmation is ministered to them that be baptized, that by imposition of hands and prayer, they may receive strength and defence against all temptations to sin, and the assaults of the world and the devil; it is most meet to be administered when children come to that age when, partly by the frality of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall into sin."

You received the Holy Ghost in Baptism, which gave you innocence: * you will receive

* As this term occurs several times in this address and is liable to be misunderstood, a single observation in connection with the subjoined references may not be without value to some.

It will be perceived by referring to the next paragraph, that "innocence" is predicted of those only who have not "sinned wilfully." Thus restricted, it is not more comprehensive than the "Homily of Salvations," part first, which teaches, that Infants, *being baptized*, and dying in their infancy, are, by this sacrifice [of Christ] *washed* from their sins, brought to God's favor, &c.

The answer to the second question in the catechism covers the same ground. Dr. I. Barrow is full to the same point. "In fine, whatever some few persons, or some petty sects (as the Pelagians of old, the Socinians now) may have deemed, it hath been the doctrine *constantly* and with very general consent delivered in the Catholic Church, that to *all* persons by the holy mystery of baptism . . . the grace of God's Holy Spirit *certainly is* bestowed, enabling them to

the Holy Spirit again in Confirmation, to strengthen you against all those temptations that are now opening out upon you, and threatening to destroy that innocence. On these subjects I will make some further remarks; and first, on Innocence.

I. My children, you are (unless you have already sinned wilfully) innocent. Need I tell you, what you have so often been taught, how much is spoken in Scripture about the innocence of childhood? You remember that our Lord chose a little child, and set him in the midst of the Apostles, and told them, that unless they became as that little child, they could not enter the kingdom of heaven.

This innocence was conveyed to you in Holy Baptism; when your god-parents, who brought you to the font, were told, "not to doubt, but earnestly to believe that Christ would favorably

perform the conditions of piety and virtue then undertaken," &c. Sermon on Whit-Sunday. See also his Sermon on Universal Redemption.

Hooker's high and catholic tone on this subject is too well known to require particular illustration. See, for example, those remarkable passages (too long for insertion here) contained in Ecc. Pol. v. LX. 2, 4. Also Sermon III. V. "On the Nature of Pride."

receive you, and embrace you with the arms of His mercy, and give you the blessing of eternal life, and make you partaker of His everlasting kingdom." You are fresh, then, from His Hands and Presence, and, as you grow up, are not to change your ways; but to strive to remain what you are, to keep innocency, to cherish that innocence which you have, which the world around you has lost by sinning, and must strive to regain, if they would enter the kingdom of heaven.

One great blessing of this innocence is, that you know nothing of the nature of sin; many sins you have never heard of; others, perhaps, you know by name, but nothing more. This is a great blessedness; you are so far like Adam in Paradise before he had sinned; he knew nothing of sin till he had eaten of the forbidden fruit, and then his eyes were opened, and he knew what sin was. So far, I say, you are like Adam in Paradise, and you have also a forbidden fruit. The forbidden fruit, to you, is curiosity,—the desire of knowing or handling forbidden things. Here the Serpent will tempt you, and here you must most watch. You must absolutely shun all knowledge of sin. Your eyes and ears must

be shut to the very approach of it, according to the saying of the wise man, "Flee from sin, as from the face of a serpent; for, if thou comest too near it, it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men." Never be tempted to inquire what sin is, or to gaze upon it, lest, like Eve, you be attracted by it, and come at last to think it good. You cannot even look on sin without being fascinated by it; how, then, ought you to avoid that, the very sight of which carries poison with it?

I say it again, because I want this to sink deep into your hearts,—that though we do not consent to sin, yet by throwing ourselves in its way, we deaden those keen and holy feelings God has given us, and are preparing our minds to admit temptation. This is always Satan's first step to gain our souls; he throws sin in our way, that we may become familiar with it, and then tempts us to commit it. Shun then its knowledge. I beseech you, by all that is dear and holy, believe it to be your greatest blessedness to be ignorant of it! For example, take the case of swearing. How commonly are young people, on going out into the world, thrown into the company of those who take God's Name in

vain; how pained are they at first, ye how soon does that feeling of pain wear off, and they regard it no longer as a great sin against God, but as an indifferent matter.* Thus God's Holy Name becomes common in their ears; it falls upon them as any other name, and the mention of it no longer recalls them to themselves, or makes them remember His presence. Thus has the Tempter gained one point with them; he has succeeded in making their minds familiar with sin, and will more easily tempt them to its commission. The mind that has ceased to be brought to a reverential frame by the mention of the Holy Name, will no longer look upwards where its real life is hid, with Christ in God—no longer receive those spiritual lessons from daily life which our Lord intended. The youth will grow up into the man, and will sow his seed, and gather in his fruits, without one thought upon our Lord's parables; will break up the fallow ground, forgetful that his own heart is harder than it, and needs a harsher treatment ere it can become soft as it once was, in the days of his childhood, before it was hardened by contact with the world. And so with every thing else,

* Lev. v. 1.

his eye will rest only on the outward object; he will no longer look up from nature to nature's God; no longer receive his daily food as the gift of God, but as if it were of his own getting; he will receive it unthankfully, and all other blessings in like manner.

This is one of the many ways in which Satan leads people, step by step, to throw off the fear of God. He familiarises their minds to sin, and then tempts them to commit it—he destroys their hatred of it first, and then leads them on to swear and blaspheme the name of Him who upholds them, and feeds them every moment of their lives. The warning to you is, to watch over the beginnings of sin, to beware of thinking lightly of any sin, however small.

To impress this on your minds I will relate to you a fable, and though it may be amusing in itself, do not stop there, but consider well the great truth it is intended to illustrate.

"A man once went to a vast forest of trees, with the request that they would allow him to take from among them a small straight stick, about three feet long, and two or three inches thick. This was considered by the trees so modest a request, that they at once acceded to

it. The man took the stick he wanted, and fitting it to a piece of iron, felled the whole forest."

The moral of this fable is plain—It teaches you to avoid the beginnings of wrong; things which in themselves may seem trifling, but which are, nevertheless, the first steps on the broad road that leadeth to destruction. The wise man also tells us, "He that contemneth small things shall fall by little and little." It is a certain truth that more perish from indulging themselves in what may seem trifling things, than from great sins.

If you sin, the fault is wholly yours, for Satan has no power to make sin appear pleasant as long as you resist his temptations; but once yield, and he has obtained an advantage, which you cannot recover; you will have fallen from your innocence, and gained a knowledge of what sin is; what pleasure Satan can offer you, you will then know; he will have found an entrance into your hearts, through which he will ever watch to return; he has opened a way, and can present to your mind those pleasures of sin which you have tasted (though you may have repented of them) in a way which he cannot do with the

sins, which, by God's grace, you as yet know not, or have not committed.

Cherish, then, innocence and ignorance of evil as your life. It is your safe-guard against temptation. Your conscience now at once witnesses to you your path of duty; stop not to reason with it, but obey it instantly when it speaks, for it is the voice of God within you, directing you. Dare not, I beseech you, to go against its dictates, else will it witness to you less and less, till, on your ceasing to obey it, it will cease to warn you.

Once more, I repeat again, cherish innocence and ignorance of evil; let not the Serpent beguile you to lose these special blessings by indulging curiosity, which will be taking of "the tree of knowledge of good and evil." "Enter not into the path of the wicked, and go not into the way of evil men; avoid it, pass not by it, turn from it, and pass away." *

II. A little reflection on what I have said, I fear will show many of you that they have already lost much of their innocence. The period of life at which you have arrived, is, indeed, a

* Prov. iv. 14, 15.

most momentous one. A little may turn you either way for good or bad. Confirmation may indeed be a blessing! You are at a period of life, corresponding to that at which, in the fruits of the earth, the blade begins to appear. Your parents and god-parents (alas, if they have neglected it!) ought to have watched over you up to this time, that the seed sown in you hearts might not be snatched away by Satan, nor evil seed sown with it; every evil passion you have shown they ought to have checked, every sign of goodness to have cherished. But now yourselves are old enough to do so, if this has been neglected. Be not cast down, rather be the more diligent; only set to work in earnest to root out your evil habit, and God will assist you with His grace. How careful are we with our wheat just at this time; it is tended with the greatest care, the weeds are destroyed ere they have begun to take root, lest the tender blade be choked. So with you, my children, we watch the seed of eternal life in your hearts; having taken root downwards, and now beginning to bear fruit upwards, we watch its tender blade as it begins to shoot, we weed your minds, we teach you how to resist temptations; we invite you to

tell us your faults and failings, that you may be taught how to root them up; that prepared for confirmation, by cleansing your hearts from all sin you may be strengthened in all godliness, and hereafter be proof against the temptations of the world, which now lies before you.

Look within yourself and see whether some such care is not necessary with you? whether you have not some further need of grace—the help of God's Holy Spirit in Confirmation, to strengthen you against temptations?

Are you beginning to lose your innocence of heart, or to yield to sin? or to think lightly of it, the more you are brought into contact with this wicked world?

Are not evil weeds rearing their heads, and taking root in your hearts, because you do not watch?

Have there been no signs of tares growing with the good seed while at school?

Have you had no quarrels, no unkind words with, or envious feelings towards your school-fellows?

Have you always willingly obeyed those in authority over you?

Have you never told a falsehood?

When at home do you honor and obey your parents? and are you kind to your brothers and sisters?

Have you never coveted anything—or perhaps even stolen?

Have you never behaved irreverently in church?

Such questions as these will, in themselves, show you the *need* of God's preventing grace. Confirmation will then indeed be a blessing to you; it will "deliver your feet from falling, that you may walk before God in the light of the living."

III. There are some who are conscious of sinning very often, and who, because they do so, resolve not to go to Confirmation; the effects of such a course will be very ruinous to their souls.

You now fall often into sin; what will be your case a year hence? when perhaps you will be far away—in service—or apprenticeship—or trade—or at any rate on the wide world, amid all its temptations and all its trials, which will have come upon you tenfold in number and in force? If now you feel it a hard matter to strive against sin, what will be your case then? almost

hopeless: for having rejected Grace you will but add sin to sin, and lie down in sorrow at the last.

I say not this to make you despond, but to show you how hopeless is the course you intend to pursue, by delaying your Confirmation. The question is, are you sorry that you sin? do you wish to be better than you are? If you can answer yes to these two questions, then at once resolve to go to Confirmation, [if encouraged so to do by your minister.] Give in your name without delay, and unfold all your difficulties; ask seriously for spiritual advice, and determine to follow it when given. Do not let the foolish shame of speaking to him who is appointed to watch for your soul, stand in the way of so great a blessing.

IV. There are others less scrupulous than these. They desire to go to Confirmation, but not to keep their baptismal vows.—They wish to be confirmed, but shrink back when they are asked if they intend to communicate afterwards.

Let me warn all such against so great hypocrisy as this, and assure them that we cannot be a party to such conduct. The very first question

that will be asked them by the Bishop is, "Do you here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism?" &c., to which they answer, "I do." Are they so solemnly, before God's chief Minister, thus to renew their vow "that they would keep God's holy will and commandments, and walk in the same all the days of their life?" and are they to make it with a reservation in one most important particular, which they may be certain will also lead to other acts of neglect? Are they thinking to refuse the command, and gracious invitation of their Saviour, "This do in remembrance of me." "I am the Living Bread, which came down from heaven; if any man eat of this Bread, he shall live for ever." "He that eateth of this Bread shall never hunger." "My Flesh is meat indeed, and My Blood is drink indeed." * Will not such who do so, after the promises of Confirmation, be like that son in the Gospel, who when bid go work in his father's vineyard answered, "I go, sir, but went not." If such is your intention, better had you, when invited to Confirmation, answer with the other son, "I will

* St. John vi.

not;" there is more hope that a day may come when it shall be said of you, "afterwards he repented and went." *

V. Baptism, then, gave you innocence. Confirmation gives strength—that received, and you are the good soldier armed at all points with the weapons of the Spirit, ready to fight the good fight of faith, able to withstand in the evil day, and having done all to stand.

But as the body requires renewing day by day, so does the soul. Health and strength would avail us little were we deprived of food to nourish our bodies. Did they not waste day by day, there would be no need of food to restore them; but as they do, day by day we take food for this renewal. In like manner, as our spiritual life, which we received in Baptism, is daily being hindered by sin, so do we require grace to continue it; and that continuance of life we receive in the Holy Eucharist, wherein our souls are strengthened by the Body and Blood of Christ, in the same way as our bodies by the bread and wine.

From the day of your Confirmation, then, to

* St. Matt. xxi. 28—31.

the day of your death, if you would be strengthened unto His heavenly kingdom, you must eat the Flesh and drink the Blood of the Son of Man, it being that food without which you cannot live. *

Such are the great gifts of God to us; how should we not praise His Holy Name for them? Baptism, Confirmation, and the Holy Eucharist! Three distinct acts and yet one; one in purpose to regenerate and sustain in spiritual health. Yes! such are his blessings;—Baptism to give you innocence—to make you such little children as the Holy Jesus could look on, and take up in his arms and put his hands upon, and bless; the laying on of hands to renew and seal this precious gift; the Holy Eucharist to be your continual support, according to His wondrous words, "Whoso eateth my Flesh, and drinketh My Blood, hath eternal life, and I will raise him up at the last day." †

VI. And now, my children, God is ready to do His part in your Confirmation—are you willing to do yours? Will you not from this day forward strive to live up to your Baptismal vows

* St. John vi. 53, 57. † St. John vi. 54.

more strictly than you have hitherto done? "Wilt thou not from this time cry unto God, My Father, Thou art the guide of my youth?" *

If so, I doubt not but that the most ignorant will be prepared to receive Confirmation, at least, not unworthily, by pursuing some such method as the following:—

1. Should any of you have forgotten the Church Catechism you must learn it again; as the Priest of your Parish will have to certify your fitness for Confirmation, it will be necessary that you should be examined by him concerning what you are taught you ought to "believe and do."

2. You are advised to read over the Confirmation Service once a week, or at least so often that you will be able to follow it without your Prayer Book when the day of Confirmation arrives

3. If you are servants, and, therefore, not so much under the Clergyman's eye, you had better ask your masters to allow you (when you can best be spared) to go to him for instruction.

* Jer. iii. 4.

4. Since the Church has appointed every Friday, and certain other days, to be kept as days of fasting, you are advised to begin to keep them now, in moderation.

"Fasting is necessary to bring our hearts to a penitent, holy and devout temper; *and to perform the vows that are upon us.*"—*Bp. Wilson.*

5. If you have been in the habit of praying only twice a day, you should now resolve to pray three times; also to examine yourself every evening, how you have spent the day.

"In the evening and morning, and at *noon-day* will I pray, and that instantly; and He shall hear my voice."

6. If you have the privilege of Daily Prayers in the Church, you should attend them, unless reasonably hindered.

7. Resolve to use the following Prayers and Meditations at the appointed times, viz:—

1. Prayers to be said every morning and evening till the week before Confirmation.

2. A meditation for every Sunday.

3. A form of self-examination, &c., on our Baptismal vows, to be used every Friday.

4. Prayers for every morning and evening for seven days before Confirmation.
5. Devotions for the day of Confirmation.
6. Prayers and meditations for two days after.

Morning and Evening Prayers

TO BE USED EVERY DAY TILL THE WEEK BEFORE CONFIRMATION.

MORNING PRAYER.

Psalm xv.

Almighty God, who didst instruct and replen ish the hearts of Thy faithful servants, by sending down upon them the light of Thy Holy Spirit; hear us, who daily call upon Thee, and so fill us with Thy Holy Spirit, that having a right judgment in all things, we may both perceive and know what things we ought to do, and also have grace and power faithfully to fulfil the same: Through the merits of our Lord Jesus Christ, who was contented to receive the bitter sentence of death for us, and now liveth and reigneth with Thee, in the unity of the same blessed Spirit, one God, world without end. **Amen.**

Almighty God, the fountain of all goodness, and the well-spring of divine graces, who hast vouchsafed to regenerate us by water and the Holy Ghost, to receive us into the number of Thy children, and make us heirs of everlasting life, in the communion of Thy glorious saints;

Grant us grace, we beseech Thee, so to persevere in all godly living, that on the day of Confirmation we may receive that blessed Spirit of Thine, the Ghostly Comforter, to strengthen us, and daily to increase in us Thy manifold gifts of grace, the Spirit of wisdom and understanding, the Spirit of counsel and ghostly strength, the Spirit of knowledge and true godliness; and fill us, O Lord, with the Spirit of Thy holy fear, through Him who sent down the Spirit upon His Church, Jesus Christ, our Lord. Amen.

See prayers to be added to the foregoing, from page 53, to page 73.

EVENING PRAYER.

Psalm xxv.

O holy, blessed and glorious Trinity, three Persons and one God, to whom I was dedicated in Baptism, and to whom I am about to devote

myself in Confirmation, I desire to renew the solemn vows of my Baptism, and publicly to ratify all those things I then promised.

Possess my heart with such a lively sense of Thy great mercy, in bringing me from the power of Satan unto God; in giving me an early right to Thy covenant, and an early knowledge of my duty:

That with the full consent of my will, I may devote myself to Thee: so that I may receive the fullness of Thy grace, and be able to withstand the temptations of the world, the flesh, and the devil.

Continue me, O Lord, in the unity of Thy Church, and fill my heart with such zeal for Thy glory, that I may glorify Thee by leading a holy life, and by paying a great regard to every thing that belongs to Thee—Thy Name, Thy Day, Thy House, Thy Ordinances, and Thy Ministers.

Let not, O merciful Father, the many and grievous sins I have committed deprive me of those assistances of Thy Holy Spirit, which I now expect to receive. But grant me grace truly to repent of them, and to use all the means which Thou hast appointed to root them out.

Graft in my heart the love of Thy name; increase in me true religion; nourish me with all goodness, and of Thy great mercy keep me in the same, through Jesus Christ, our Lord. Amen.

See prayers to be added to the foregoing, from page 53, to page 73.

A Meditation on Prayer,

FOR EVERY SUNDAY BEFORE CONFIRMATION.

As you probably have more time on Sunday than any other day, you are advised to use the following Mediation on Prayer, and to strive, throughout the week, to practise the rules laid down therein.

"Before thou prayest, prepare thyself; and be not as one that tempteth the Lord."

The holy Bishop Wilson says, "He that has learned to pray as he ought, has got the secret of an holy life." And it is now, my children, that you must learn to pray. If you do not do so now, you never will, when you go out into the world.

There are examples of children in the Bible, young as you, whose prayers God heard and answered. There is Ishmael, the child of Hagar,

whose voice God heard when he was scarce fifteen years old, and sent an angel out of heaven.*

There is also the child Samuel, who ministered unto the Lord, and to whom the Lord appeared while he kept his midnight watch. †

There is the son of Jeroboam, the child of a wicked father, of whom God pronounced that "he only of Jeroboam should come to the grave, because in him there was found some good thing towards the Lord God of Israel." ‡

Solomon says, "Even a child is known by his doings, whether his work be pure, and whether it be right." § Do not plead, then, your youth in excuse of faults, as if God would think lightly of them on that account. Remember the fate of those little children who mocked His prophet; ‖ have you not read in the Holy Gospels, that children alone praised our Lord in the Temple, fulfilling those words in the eighth Psalm, "out of the mouths of babes and sucklings hast thou ordained strength?"

Why should you not follow these examples, and be frequent in prayer?

* Gen. xxi. 17.
† 1 Sam. iii. 4, &c.
‡ 1 Kings xiv. 13.
§ Prov. xx. 11.
‖ 2 Kings ii.

"The chief point in prayer is presenting the soul before God, remembering to Whom we speak; that is to the Great King, to the Holy God."

"The best way to prevent wandering in prayer is, not to let the mind wander too much at other times; but to have God always in our minds in the whole course of our lives."

How to pray, our Lord has taught us by many examples:

With humility; the Publican, St. Luke xviii. 13.

With importunity; the parable of the Widow, St. Luke xviii.

With fervency; the woman of Canaan, St. Matthew xv.

But especially by His own example:

"In His agony of agonies, and all other, we learn by our Saviour's example, to have recourse unto prayer. He prayed in the garden, He prayed on the Cross, to show that in times of distress we should principally apply ourselves to prayer."

Moses prayed at the sea.

Daniel prayed sitting among lions.

Job on the dunghill.

Jonah in the whale's belly.

Jeremiah in the dungeon.

Peter, at midnight, in the prison.

Paul and Silas, after they had been beaten with many stripes, and cast into prison, at midnight sang praises unto God.

"Wouldst thou exercise thyself in a spiritual life?—pray. Wouldst thou attain the sweetness of heavenly things?—pray. Wouldst thou have God help thee in time of extremity?—pray. Wouldst thou be delivered from temptation?—pray." *

"Meditate on these things."

It is sad to think how many people, after they leave home, drop by degrees their prayers and other holy practices, which they learnt, upon the plea that they have so much to do.

They first leave off reading their Bibles.

Then their mid-day prayers.

And, then, fearful to think, their morning prayers!

It is, indeed, a very sad truth, that many people omit altogether their morning prayers! I pray God you may never fall into this dreadful snare of the devil!

* Dr. Sutton.

Job could appeal to God, "I have esteemed Thy word more than my necessary food." *

And so should we rather go without our meals than omit our prayers.

Holy men have remarked, That upon our first thoughts at waking, and the earnestness with which we say our morning prayers, do commonly depend the thoughts and actions of the whole day.

If we were to go without our usual food, should we not be weak and tired, and fit for very little all day?

Much more will it be so with the soul. It will have no strength to resist temptation; and Satan, † seeing it weak, will attack it the more vigorously, and will be sure to entangle it in sin.

By rising a quarter of an hour earlier, you would always ensure time for prayer. And this you should do, by praying God to enable you to wake.

Do not excuse yourself by saying, you work so late, and so hard, that you want all the sleep you can get.

Did not our Lord spend nights in prayer for you? Rising early, a long while before it was

* Job xxiii. 12. † 1 Pet. v. 8.

day,—while it was yet night? And, after the fatigues of the day, did He not refresh Himself with prayer?

Our Lord's own example—the Holy Gospels—the lives that His apostles and all His saints have led since. All assure us, that "since heaven and happiness eternal are blessings too great to be attained without labor and pains, we must resolve, in earnest, to enter in at the strait gate, cost what trouble it will."

Bishop Wilson has left us the following rules on Devotion and Prayer; consider them well, for, by practising them, you will learn to pray as you ought, and thus gain the secret of a holy life.

"True devotion consists in having our hearts always devoted to God, as the sole fountain of all happiness, and who is ready to hear and help his otherwise helpless, miserable creatures. It is to be attained,

"1st. By earnest prayer. 'He that hungers after righteousness will certainly be filled.'

"2dly. By possessing our hearts with a deep sense of our own misery, our wants, and danger:—This is the grace of humility.

"3dly. By considering God's goodness, power,

and readiness to help us:—this is called faith in God.

"Lastly. By convincing our hearts of the vanity of every thing else to afford us any real help or comfort:—this is to be effected by self-denial, [and by the enlightening and sanctifying presence of the Holy Spirit, which God has promised to them that ask Him.]

"Dying persons are generally more devout than others, because they then see their own misery, that nothing in this world can help them, and that God is their only refuge.

"We must change our lives, if we desire to change our hearts. * God will have no regard to the prayers of those who have none to his commands.

"The Spirit of God will not dwell in a divided heart. We cannot feel the pleasures of devotion while the world is our delight. Not that all pleasures are criminal, but the closer union we have with the world, the less is our union with God. A Christian, therefore, who strives after devotion, should taste sensual pleasures very sparingly, should make necessity, not bodily delight, his rule.

* Eze. xviii. 31; Eze. xi. 19.

"In order to dispose our hearts to devotion, the active life to be preferred to the contemplative.

"To be doing good to mankind disposes the soul most powerfully to devotion. And, indeed, we are surrounded with motives to piety and devotion, if we would but mind them.

"The poor are designed to excite our liberality; the miserable our pity; the sick our assistance; the ignorant our instruction; those that are fallen, our helping hand. In those that are vain, we see the vanity of this world; in those that are wicked our own frailty. When we see good men rewarded, it confirms our hope; and when evil men are punished, it excites us to fear.

"He that would be devout must beware of indulging a habit of wandering in prayer. It is a crime that will grow upon us, and will deprive us of the blessings we pray for.

"Avoid, as much as may be, multiplicity of business; neither the innocency, nor the goodness of the employment, will excuse us, if it possess our hearts when we are praying to God.

"When our Lord bids us to take no thought for the morrow, he intended to hinder those cares

and fears which are apt to distract our devotions, —which are the more unreasonable, because they never can change the state of things.

" Never be curious to know what passes in the world, any further than duty obliges you, it will only distract the mind when it should be better employed.

" Never intermit devotion, if you can help it ; you will return to your duty, like Samson when his locks were cut, weak and indifferent as other people of the world.

" The oftener we renew our intercourse with God, the greater will be our devotion.

" Frequent prayer, as it is an exercise of holy thoughts, is a most natural remedy against the power of sin.

" Importunity makes no change in God, but it creates in us such dispositions as God thinks fit to reward.

" Make it a law to yourself to meditate before you pray ; as also to make certain pauses, to see whether your heart goes along with your lips.

" They whose hearts desire nothing, pray for nothing.

" Give me, O God, the spirit of true devotion, such as may give life to all my prayers, so that

they may find acceptance in thy sight, for Jesus Christ's sake. Amen.

"Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. Matt. vi. 6.

"How good is God! who will not only give us what we pray for, but will reward us for going to Him, and laying our wants before Him.

"May I always present myself before God—with a firm faith and hope in His promises and mercy; with great reverence to His infinite Majesty; with the humility of an offender; and with a full purpose of keeping all God's commandments!

"May the thoughts of eternity quicken my devotions; my wants make me earnest; my backslidings make me persevere; and may I never wilfully give way to any distracting thoughts!

"May I wait with patience, and leave it to Thee, my God and Father, how and when to grant my petitions!"

A

Form of Self-Examination on the Baptismal Vow.

TO BE USED EVERY FRIDAY BEFORE CONFIRMATION.

This day is appointed by the Church to be kept as a Fast Day, therefore deny yourself of your usual pleasures, that you may give more time to prayer. Some useful directions on self-denial will be found in Bishop Wilson's Sacra Privata—Wednesday Meditations.

When you are sure of some time to yourself, retire to your room, (or, if it be open, to the Church,) and having knelt down, meditate for a short time on the vows you made in Baptism—look back upon your past life, and see wherein you have offended by breaking them: say,

Discover to me, O Thou Searcher of hearts the charge that is against me; that I may abhor and forsake, and repent of all the evils of which I have been guilty.

First Vow, 1st part.—That I should renounce the devil and all his works.

How have I kept this vow?

Am I proud—do I look down upon any one?

Do I behave myself lowly and reverently to all my betters?

Have I hurt any body by word or deed?

Am I true and just in all my dealings?

Do I bear malice or hatred in my heart?

Have I kept my hands from picking and stealing?

Have I kept my tongue from evil speaking, lying, or slandering?

Do I covet or desire other men's goods?

Do I make companions of those who have not the fear of God before their eyes?

First Vow, 2nd part.—The pomps and vanity of this wicked world.

Do I wish for anything which I dare not ask God to give me?

Do I covet riches?

Am I fond of dress?

Do I dress well in hopes that others may admire me?

Do I renounce all those things which ungodly people take pleasure in?

Since I am to love God with all my heart, with all my mind, with all my soul, and with all my strength, I cannot do this without loving Him above all things.

Am I doing so?

First Vow, 3rd part.—And all the sinful lusts of the flesh.

Do I abhor all sins of impurity?

Do I strive to keep my body in temperance, soberness, and chastity?

Have I ever joined in unclean conversations?

Have I ever listened to wicked songs?

Do I check sinful thoughts when they rise in my mind?

Do I shun all knowledge of sin, and shut my eyes and ears to it?

Second Vow.—Secondly, that I should believe all the Articles of the Christian Faith.

I Believe in God the Father, who hath made me and all the world.

I Believe in God the Son, who hath redeemed me and all mankind.

I Believe in God the Holy Ghost, who hath sanctified me, and all the elect people of God.

I Believe that the Church was appointed for the teaching and salvation of men.

I give Thee hearty thanks, O heavenly Father, that thou hast vouchsafed to call me to the knowledge of Thy grace, and faith in Thee. Confirm this faith in me evermore; grant that I may die in this faith, and in the peace and communion of Thy Holy Church; and that I may continue united to Jesus, the Head of this Church, and to all His members, by a love that shall never end. Amen.

Third Vow.—Thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Have I worshipped—served—obeyed God as I ought to do?

Do I give Him thanks and put my whole trust in Him?

Do I honor His Holy Name and Word?

Am I resolved to learn and labor truly to get my own living, and do my duty in that state of life unto which it shall please God to call me?

PRAYER AFTER EXAMINATION.

Have mercy upon me, have mercy upon me, most merciful Father, who desirest not the death of a sinner; for Thy Son Jesus Christ's sake forgive me all that is past, forgive me [*here confess the sins your conscience accuses you of*]. Give me true repentance for these and all the errors of my past life, and steadfast faith in Thy Son Jesus Christ; that my sins may be done away by Thy mercy, and my pardon sealed in heaven.

Give me resolution to deny my inclinations for the good things of this world, even while I may command them; to subdue my corrupt affections, and to take revenge upon myself—for my intemperance by mortification; for misspending my time by retirement; for the errors of my tongue by silence; and for all the sins of my past life, by a deep humiliation, patiently submitting to all the troubles with which Thou shalt think fit to exercise or punish me; so that being effectually weaned from this world, and weary of its corruptions, I may at the last commend myself into Thy hands, in hopes of a better life, through Thy mercy and merits, O Lord Jesus Christ. Amen.

Our Father, &c.

Six Resolutions to be made.

1. Knowing that it is a very hard thing to break off evil habits, I resolve to call myself often to an account, that I may repent and amend, before sin and hell get dominion over me.

2. I resolve carefully to avoid all temptations and occasions of sin; and especially of such sins as I am most apt to fall into.

3. I resolve to keep a strict watch over my heart, remembering that adulteries, murders, thefts, and all manner of wickedness, proceed from thence.

4. Since heaven, and happiness eternal, are blessings too great to be attained without labor and pains, I resolve in earnest to enter in at the strait gate, cost what trouble it will.

5. I resolve to be temperate in all things; to deny myself, and to use such abstinence, that the flesh being subdued to the spirit, I may, in all things, obey His godly motions.

6. Being convinced that the power to do good is from God, I resolve to pray, morning, noon,

and night, that His Holy Spirit may in all things direct and rule my heart.

The good Lord grant me grace and strength to keep these resolutions; and if I should fall, give me such a true sorrow for my sins, as shall enable me to embrace all the necessary means, how bitter soever, for rooting sin out of my soul! Amen. Amen.

Our Father, &c.

The grace of our Lord, &c.

Morning and Evening Prayers for every day of the week before Confirmation, to be added to the Morning and Evening Prayers. See page 31, 32. Each Morning Prayer being for one of the seven gifts of the Holy Ghost, each Evening Prayer against one of the seven deadly sins.

"Before" and "in the midst of the throne," "are the seven Spirits of God;" "They are the eyes of the Lord, which run to and fro through the whole earth;" "To show himself strong in behalf of them whose heart is perfect towards Him."—Rev. iv. 5; v. 6,—Zech. iv. 10,—2 Chron. xvi. 9.

THE

Seventh Day Before Confirmation.

THE SPIRIT OF WISDOM TO GIVE THE KNOWLEDGE OF RELIGION.

AT MORNING PRAYER.

O Father of lights, with whom is no variableness, neither shadow of turning, from whom is every good and perfect gift:

Give me that wisdom from above which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

I cannot otherwise obtain her, except Thou give me the first wisdom to know whose gift she is.

Wherefore, I pray unto Thee, O Lord, and beseech Thee, and with my whole heart I say,

O God of my fathers, and Lord of mercy, who hast made all things with Thy word,

Give me Wisdom that sitteth by Thy throne; and reject me not from among Thy children;

O send her out of Thy holy heavens, and

from the throne of Thy glory, that being present, she may labor with me, that I may know what is pleasing unto Thee ;

For she knoweth and understandeth all things and she shall lead me soberly in my doings, and preserve me in her power.

So shall my works be acceptable.

For the thoughts of mortal men are miserable, and our devices are but uncertain.

For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things :

And hardly do we guess aright at things that are upon earth, and with labor do we find the things that are before us ; but the things that are in heaven who hath searched out ?

And Thy counsel who hath known, except Thou give Wisdom, and send Thy Holy Spirit from above ;

That taking of Thine, He may show it unto me, that I may be kept through Thy Name, and know the love wherewith Thou hast loved us, in Christ Jesus our Lord. Amen.

Our Father, &c.

The grace of our Lord, &c.

Psalm i.

AT EVENING PRAYER.

AGAINST PRIDE, AND FOR HUMILITY

"Why is Earth and Ashes Proud?"

O Almighty God, give me grace to root out of my heart pride, which is the beginning of sin, and is hateful both before Thee and man.

Take from me all proud imaginations, that so looking down on no man, and glorying only in Thee, I may think lowly of myself, and praise Thee alone with humble heart.

And if I seem to have ought that is good, may I confess that it is not of myself, but from Thee, the Eternal Fountain of all good; and so give glory to Thy Name for ever. Amen.

Almighty Father, who resistest the proud, and givest grace to the humble; mercifully grant that I may follow the example of the great humility of thy blessed Son, who did humble Himself to take upon Him our flesh, and to suffer death upon the cross.

Convince me that I am less than the least of all Thy mercies; that, as I am vile in myself, so let me be vile in mine own eyes.

And grant that I may esteem every man better than myself. Through Jesus Christ our Lord.

O blessed Jesus, who in Thy life and death hast set before us a perfect pattern of humility, enable me, by Thy grace, to imitate Thy wonderful condescension; that I may not, by my pride and vanity, lose that happiness which Thy humility hath purchased for me.

Make me humble in all my thoughts of myself, and patient under reproaches and indignities; because I know that I deserve them, and because Thou, who wast without sin, didst not disdain to suffer them for my sake. Amen Amen.

Our Father, &c.

The grace of our Lord, &c.

Psalm xxxii. (Against Pride.)

The Sixth Day Before Confirmation.

THE SPIRIT OF UNDERSTANDING TO KNOW OUR DUTY.

AT MORNING PRAYER.

O Heavenly Father, give me a discerning spirit, a sound judgment, and an honest and religious heart, that in all things my first aim may be the understanding Thy holy will.

Cause me rightly to understand, and constantly to walk in the way of Thy Commandments ; and, so to embrace and love the truths of Thy holy Word, that receiving them with pure affection, I may bring forth the fruits of the Spirit, and amend my life according to Thy holy Word.

O God, the Father of glory, give unto me the spirit of wisdom and revelation in the knowledge of Jesus Christ. That the eyes of my understanding being enlightened, I may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe.

That henceforth we may not walk in the vanity of our minds, having the understanding darkened, living as without God in the world.

But being renewed in the spirit of our minds, we may understand what the will of the Lord is ; and glory in nothing but this, that we understand and know Thee, that thou art the Lord, which exerciseth loving kindness, judgment and right cousness in all the earth.

O give Thy servant, who is set in the midst of many temptations, an understanding heart to discern between good and bad ; that I may refuse

the evil and choose the good, and do only those things which are pleasing in Thy sight, through Jesus Christ our Lord. Amen.

Our Father, &c.

The grace of our Lord, &c.

Psalm, part of cxix. 65—80.

AT EVENING PRAYER.

AGAINST COVETOUSNESS, AND FOR LIBERALITY

There is not a more wicked thing than a covetous man, for such a one setteth his own soul to sale.

Blessed Lord, give me grace, to renounce all covetous desires, all love of riches and pleasures; to desire only what is necessary, and to be content with what Thou, O Lord, thinkest so.

Not to be troubled at the loss, or want of anything, besides Thy favor.

That no business or pleasures may divert me from the thoughts of the world to come.

That I may cheerfully part with all these things when Thou requirest them of me.

And, that I may ever be prepared to do so, dispose me to a temperance in all things, and to

lay up my treasure in heaven, for Jesus Christ's sake. Amen.

Grant, O God, that I may never love riches, and the pleasures they afford. Give me grace to resist every temptation to love the creatures, lest they steal my heart from Thee, my God, whom I desire to love with all my soul.

Grant, O Lord, that I may never hope to reconcile two things so inconsistent as the love of Thee and the world.

Give me, O Lord, the eyes of faith, that I may see the world just as it is; the vanity of its promises, the folly of its pleasures, the unprofitableness of its rewards, the multitude of its snares, and the dangers of its temptations.

Grant me, O Lord, the true circumcision of the Spirit, that my heart and all my members being mortified from all carnal lusts, I may in all things obey Thy blessed will, through Jesus Christ, our Lord. Amen.

Pluck out of my heart, O Lord, the root of all evil, and incline me to Thy testimonies, and not to covetousness.

Make me ever ready to give, and glad to dis-

tribute, that Thy gifts passing through my hands, may procure for me the prayers of the poor, so that laying up in store for myself a good foundation against the time to come, I may attain eternal life, through Jesus Christ, our Lord. Amen

Our Father, &c.

The grace of our Lord, &c.

Psalm cii. (Against Covetousness.)

The Fifth Day Before Confirmation.

THE SPIRIT OF COUNSEL IN ALL DOUBTS.

AT MORNING PRAYER.

O God, who didst teach the hearts of Thy faithful people, by the sending to them the light of Thy Holy Spirit, grant us, by the same Spirit, to have a right judgment in all things.

Let Him be with me, to assist and support me in all trials, when I most need His help; that He may be to me a Spirit of Counsel in all difficulties, of discernment in all doubts; and so let Him govern me through the whole course of my life here, that I may obtain everlasting life, through Jesus Christ our Saviour. Amen.

O Lord of Hosts, great and wonderful in Counsel, and mighty in works, send Thy Holy Spirit to guide me in all my goings out and comings in, for Thine Eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings.

Thou, Lord, art always by me, for Thou hast holden me by Thy right hand. Guide me with Thy Counsel, and after that receive me with Glory.

Whom have I in heaven but Thee; and there is none other upon earth that I desire in comparison of Thee.

My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.

Cause me to hear Thy loving kindness in the morning, for in Thee do I trust; make me to know the way wherein I should walk, for I lift up my soul unto Thee. Let Thy Holy Spirit teach me to do the things that pleaseth Thee, for Thou art my God.

Let me ever hear counsel, and receive instruction, that I may be wise in my latter end, through Jesus Christ, our Lord. Amen.

Our Father.

The grace of our Lord, &c

Psalm xxxiv.

AT EVENING PRAYER.

AGAINST LUXURY AND FOR CHASTITY.

Remember the rich man and Lazarus.

O Holy Jesus, who wert conceived in the womb of a Virgin; I beseech Thee, grant Thy servant grace to withstand all temptations of the flesh, and with a pure and clean heart to follow Thee, the only God, even for Thine own mercies' and merit's sake. Amen.

O God and Father, who natest iniquity, and knowest our infirmities, leave us not to the malice and power of the evil one, the Devil, to deal with us as he pleaseth; nor to ourselves and our own corrupt hearts and lusts, lest we rashly run into temptations.

Keep us out of the way of temptations, and under the protection of Thy good Spirit; suffer us not to be surprised by them, nor tempted above that we are able to bear.

Give us grace to resist them, and to watch and pray daily, that we enter not into temptation.

My Lord and my God, give me, I beseech Thee, a wise and sober Spirit; chaste and temperate reins and thoughts; a soul full of devotion to do Thee service, and strength against all temptations, through Jesus Christ our Lord. Amen.

Our Father, &c.

The grace of our Lord, &c.

Psalm li. (Against Luxury.)

The Fourth Day Before Confirmation.

THE SPIRIT OF GHOSTLY STRENGTH.

Against all Temptations.

AT MORNING PRAYER.

O heavenly Father, grant me, according to the riches of Thy glory, to be strengthened with might, by Thy Spirit in the inner man, according to Thy glorious power, unto all patience and long suffering with joyfulness.

That keeping the word of Thy patience, I may be kept from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth.

Fill me, blessed Lord, I beseech Thee, with Thy holy Spirit, that I may be strong in Thee, and in the power of Thy might, that taking unto me the whole armor of God, and leaning only on the hope of Thy grace, I may be able to withstand the temptations of the world, the flesh, and the Devil, through Jesus Christ our Lord. Amen.

O Lord, hear me; in the day of trouble let thy Holy Spirit defend me.

Send me help from the sanctuary, and strengthen me out of Sion.

From the ends of the earth will I cry unto Thee, when my heart is overwhelmed.

O set me up upon the rock that is higher than I, and be thou a strong tower against the enemy.

Blessed is the man, O Lord, whose strength is in Thee, in whose heart are Thy ways.

O God, our Defender, hear my prayer, and send Thy Holy Spirit to uphold my goings in Thy paths, that my footsteps slip not.

Then shall I go from strength to strength, until I appear before Thee in Zion.

Be, Lord,
Within me, to strengthen me;
Without me, to guard me;
Over me, to shelter me;
Beneath me, to stablish me;
Before me, to guide me;
After me, to forward me;
Round about me, to secure me;
from this time forth, for evermore. Amen.

Our Father, &c.

The grace of our Lord, &c.

Psalm cxxi.

AT EVENING PRAYER.

AGAINST ENVY AND FOR GENTLENESS.

"Wrath is cruel, and anger is outrageous; but who is able to stand before envy?"

O most loving Lord, pattern of charity, grant us to love Thee, our God and Redeemer, with all our heart, with all our soul, and with all our mind, for Thou hast first so dearly loved us, that Thou hast given Thy life for us.

Make us to love our neighbors from our inmost heart; may we hate him alone by whose envy sin came into the world. So rejoicing in our neighbor's joys, and mourning with his sorrow, may we take pleasure in no man's evil fortune; but putting far from us all incitements to envy, may we come to Thee, who art very love. Amen.

Almighty God, who hast given Thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; give me grace to learn of Him who was meek and lowly of heart, to put on bowels of mercy, gentleness, and kindness, that so, far from envying, I may rejoice in (another's) good, and be merciful even as (Thou art) merciful, and finally come to Thine everlasting kingdom, through Jesus Christ, our Lord. Amen.

Our Father, &c.

The grace of our Lord, &c.

Psalm cxxi. (Against Envy.)

The Third Day Before Confirmation.

THE SPIRIT OF KNOWLEDGE.

In what belongs to that state of life in which God's Providence shall place us.

AT MORNING PRAYER.

O God, who hast commanded that no man should be idle, but that we should work with our hands the thing that is good; and hast ordained divers ranks and orders of men in the world, from those who are chief in authority to the hewer of wood and drawer of water, that each of us may have his place of trial, and work out his salvation, by bearing his cross, doing his duty in that state of life to which Thou hast pleased to call him.

Guide me, I beseech Thee, in the way that Thou hast chosen for me, that my heart may be quick to conceive, and my hands to execute; that in all things I may remember Thee, my Master, who art in heaven, and do all to Thy glory, and to the good of others, for Jesus Christ's sake. Amen.

Whom have I in heaven but Thee, O Lord,

and there is none upon earth that I desire beside Thee.

Every day will I direct my prayer unto Thee, and will look up.

O prosper Thou the work of our hands upon us, O prosper Thou our handywork.

I know, O Lord, that the way of man is not in himself; it is not in man that walketh, to direct his steps.

O send Thy Holy Spirit, that He may show me the way that I should walk in, and keep me in the same all the days of my life, through Jesus Christ, our Lord. Amen.

Our Father, &c.

The grace of our Lord, &c.

Psalm v.

AT EVENING PRAYER.

AGAINST GLUTTONY, AND FOR TEMPERANCE.

"The kingdom of God is not meat and drink."

Vouchsafe me, gracious God, the graces of mortification and self-denial, that my affections and flesh being subdued to the Spirit, and my heart and all my members being mortified from

all carnal and worldly lusts, I may ever obey Thy blessed will, through Jesus Christ, our Lord. Amen.

Gracious God, who refreshest us with Thy good creatures, and art the Author of all good things which we do enjoy, give me grace, I pray Thee, to use them with thankfulness and moderation.

Let me never be overcharged with surfeiting and drunkenness, nor my table ever be made a snare unto me; but that I may so eat and drink, that my flesh being subdued to the Spirit, I may ever obey Thy godly motions in righteousness and true holiness, to Thy honor and glory, through Jesus Christ, our Lord. Amen.

O Lord, who hath taught us that man doth not live by bread alone, but by every word that proceedeth out of the mouth of God;

Make us to taste the richness of Thy words, which are sweeter than honey, and the honeycomb, that denying our carnal appetites, we may live soberly and piously in this present world, contented with simple and moderate fare, which grant that we may receive with thanksgiving, through Jesus Christ, our Saviour. Amen.

Our Father, &c.

The grace of our Lord, &c.

Psalm xxxviii. (Against Gluttony.)

The Second Day Before Confirmation.

THE SPIRIT OF TRUE GODLINESS IN ALL OUR ACTIONS.

AT MORNING PRAYER.

Almighty God, who alone canst order the unruly wills and affections of sinful men, grant me Thy Holy Spirit, that denying ungodliness and worldly lust, I may live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearance of the great God, and our Saviour Jesus Christ.

Who gave Himself for us that He might redeem us from all iniquity, and purify to Himself a peculiar people, zealous of good works.

Let Him be to me a Spirit of Sanctification to purify my corrupt nature; of courage in all dangers; of constancy in all persecution; of comfort in all troubles; especially in all sickness and at the hour of death; and of submission and resig-

nation to Thy holy will and pleasure in all afflictions that are grievous to flesh and blood.

Leave me not a moment to myself, but let Him constantly inspire me with fear, love, and devotion towards Thee; with truth, justice, and charity towards my neighbor, and with abstinence and sobriety towards myself.

Furthermore, I beseech Thee, O Lord, let Him be unto me a Spirit of patience under all crosses, and in all provocations; a Spirit of trust and steadfast repose of mind in Thy care and providence.

A spirit of forgiveness to my enemies; a spirit of humility to make me quiet and easy in myself, meek and gentle to others, and to free me from the sin and torment of pride, envy, and ambition.

Let me so speak, and so live, that my words and actions may be worthy of Thee, that thou mayst call them Thine.

Finally, O Lord, guard my soul, establish my body, elevate my senses, direct my conversation, form my habits, bless my actions, fulfil my prayers, inspire holy thoughts, pardon the past, correct the present, prevent the future, for the sake of Jesus Christ.

Our Father, &c.

The grace of our Lord, &c.

Psalm xv.

AT EVENING PRAYER.

AGAINST ANGER, AND FOR PATIENCE.

"Pride was not made for man, nor furious anger for them that are born of a woman."

O Lord, who art a God ready to pardon, slow to anger, and of great kindness, remove far from me all occasions and effects of causeless and immoderate anger.

Take from me all pride and prejudice, and too much concern for the things of this world; all intemperate speeches, and indecent passions, and plant in my heart the virtue of meekness and patience.

So that keeping under the fierceness of wrath, I may, with a gentle heart, overcome evil with good, and love my enemies after Thy blessed example.

Grant, that remembering a soft answer turneth away wrath, I may never render evil for evil, but look unto Thee, O blessed Lord, with what

patience Thou didst endure contradictions, and may this be my example.

Give me, O Lord, a mild, a peaceable, a meek, and a humble spirit, that remembering my own infirmities I may bear with those of others.

That I may think lowly of myself, and not be angry when others also think lowly of me.

That I may be patient towards all men; gentle, and easy to be entreated; that God, for Christ's sake, may be so towards me. Amen.

Give me, O Lord, a heart full of Christian meekness and charity, that I may willingly forgive the evil I have received, and be always disposed to do good to others.

Make me, O Lord, to be subject to those set over me, with all fear, not only to the good and gentle, but also to the froward, that when I am buffeted for my faults, I may take it patiently, following the example of my Saviour, Christ, in all things.

Our Father, &c.

The grace of our Lord, &c.

Psalm vi. (Against Anger.)

The Day Before Confirmation.

THE SPIRIT OF HOLY FEAR.

All our Life long.

AT MORNING PRAYER.

O Lord God, who art glorious in holiness, and fearful in praises, before whose awful majesty angels veil their faces, have mercy upon me thy servant, who desire to fear Thy name.

Give unto us one heart, and one way, that we may fear Thee for ever, and when we sin (for there is no man that sinneth not) do not Thou turn from us, but put Thy fear into our hearts, that we may return, and not depart from Thee.

Who would not fear Thee, O King of nations? Thou art of purer eyes than to behold iniquity, and I am vile.

Yet let not Thy fear make me afraid; let it lead me ever nearer to Thee, and make me fear one thing only, the fearing aught more than Thee.

Let the fear of Thee be upon me in Thy house, and in all my worship of Thee, that I may serve Thee with reverence and godly fear.

Enable me to remember that I am now enter-

ing into life to be tried, and proved, and tempted. Let me fear lest a promise being made me, of entering into His rest, I should come short of it.

But give me grace so to pass the time of my sojourning here, that, finally, I may come to that land, where the wicked cease from troubling, and the weary be at rest.

Hear me, O Lord, I beseech Thee, and put this fear into my heart, that I may not depart from Thee, but may work out my salvation in fear and trembling, remembering that Thou judgest, without respect of persons, every man's work, through Jesus Christ, our Lord. Amen.

Our Father, &c.

The grace of our Lord, &c.

Psalm lxxvi or xc.

AT EVENING PRAYER.

AGAINST SLOTH AND FOR EARNESTNESS IN GOD'S SERVICE.

"Slothfulness casteth into a deep sleep."

Grant, O Lord, that as I have but a short time to live, and an eternal interest depending, I

may not squander away one moment in sloth, or in that way which will not profit me in the day of adversity.

Give me grace to make use of all occasions of serving Thee faithfully, and doing good in my generation; make me to abhor that sloth which would lead me into forgetfulness of Thee, and of my errand into this world; keep me from idleness, which would expose me to temptation, and enfeeble my mind.

Make me ever sensible of the great evil of delaying to do the work in its season, which Thou hast appointed me, that whatsoever my hand, by Thy providence, findeth to do, I may do it with all my might, so that, whenever I am called to give an account of my labors to my great Master, I may not be judged an unprofitable servant. Accept of my desire of serving Thee, great God; and O grant that when my Lord cometh, He may find me so doing.

And now, O Lord, that I am about to appear before Thee, so fill me, I beseech Thee, with Thy Holy Spirit, that I may be freed from all evil imaginations, all impurity of thought, all inclinations to lust, all envy, pride, hypocrisy, all falsehood, deceit, and an irregular life, all covet-

ousness, vain-glory, and sloth, all malice, anger, and wrath, all remembrance of injuries, everything that is contrary to Thy will, O most Holy God, through Jesus Christ, our Lord. Amen.

Our Father, &c.

The grace of our Lord, &c.

Psalm cxliii. (Against Sloth.)

Devotions for the Day of Confirmation.

[If possible, to be said privately in Church before going.]

Rise early in the morning to pray for God's blessing on the day.

O blessed Advocate, who art able to save them for ever who come unto God by Thee, seeing Thou ever livest to make intercessions for us, I put my cause into Thy hands;

Let Thy power defend me; Thy Blood and Merits plead for me; supply all the defects of my repentance, and procure me a full discharge of all my sins.

By Thy mighty grace, confirm and strengthen me in all goodness during the remainder of my life, so that to die may be gain to me.

Possess my heart with such a lively sense of

Thy great mercy, in bringing me from the power of Satan, and giving me an early right to the covenant of grace, that devoting myself to Thy service, I may this day receive the fulness of Thy grace, and be able to withstand the temptations of the world, the flesh, and the devil.

Keep me, O Lord, in the unity of the Church, and grant that I may improve all the means of grace vouchsafed in the Church, of which I am now to be made a complete member; increase my knowledge, confirm and strengthen me in all goodness, that, finally, I may come to thine everlasting kingdom.

Possess my mind, O heavenly Father, with a constant sense of that vow, which I am this day going to renew, before Thee and Thy Church; that knowing I am the servant of the living God, I may walk as in Thy sight, avoid all such things as are contrary to my profession, and follow all such things as are agreeable to the same, through Jesus Christ our Lord.

O Father Almighty, who hast made me Thy child by adoption and grace, fill me with such a measure of Thy Spirit, that in Thy good time I may come to Thine everlasting kingdom, through Jesus Christ our Lord.

"Put on the new man, which after God is created in righteousness and true holiness."

This, O God, is what I desire and purpose by Thy grace to do.

I do most solemnly renew those vows which I have made, and too often broken.

I renounce the devil and all his works.

The vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, resolving by Thy grace neither to follow, or be led by them.

I steadfastly believe all the Articles of the Christian Faith, and bless Thy good providence for placing me in Thy Church in this land.

May I submit myself to her teaching, live in her faith, and die in her communion.

By Thy grace, I steadfastly purpose to keep Thy holy will and commandments, and to walk in the same all the days of my life.

O God, assist me, that neither sloth nor corruption may ever make me lay aside, or forget these resolutions; but that I may live to Thee; be an instrument of Thy glory, by serving Thee faithfully, and by doing good in my generation, and that I may be found so doing, when Thou

art pleased to call me hence, for Jesus Christ's sake. Amen.

Our Father, &c.

The grace of our Lord, &c.

On your way to the Church where the Bishop confirms, keep constantly before you the great duty you are upon, and avoid all conversation and behavior unsuited to it.

When you come into the Church, do not stare about you, but go to the place appointed you, and there kneel down, and having said your usual prayer, add the following, if there is time, or if not, while others are being confirmed—

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest even infants to glorify Thee by their deaths; mortify and kill all vices in us, and so strengthen us in Thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify Thy Holy Name, through Jesus Christ our Lord.

O Holy Spirit of grace! I make my humble supplication to Thee, in behalf of myself, and all who are now before Thee.

Be Thou, O Lord, our Wisdom, to give us the knowledge of religion ;

Our Understanding, to know our duty ;

Our Counsel in all doubts ;

Our Strength against all temptations ;

Our Knowledge in what belongs to the state of life in which Thy providence shall place us ;

Our Piety and Godliness in all our actions ;

Our Fear all our life long, for Jesus Christ's sake. Amen.

" Verily I say unto you, whatsoever ye shall ask the Father in my Name, He will give it you."

These things I ask, O God and Father, for myself, and for all who are now to be confirmed, that we may be restored to Thy likeness, and never deface it by our sins ; that the image of Satan may be destroyed in us, that all carnal affections may die in us, and that all things belonging to the Spirit may dwell in our hearts by faith ; that Thy Name, and the Name of our Lord Jesus Christ, may be glorified in us, and we in Him ; that our hearts may be entirely Thine ; that we may never grieve Thy Holy

Spirit; but that we may continue Thine for ever, for Jesus Christ's sake. Amen.

Our Father, &c.

If you have time, after saying these prayers, you may use the prayers for the seven gifts of the Holy Spirit, appointed for every morning in the week past.

When your turn comes to approach the altar, do so with the utmost reverence; not staring about you, but casting your eyes downwards, that your attention may not be drawn off by any thing around you; repeat to yourself, as you go, the hymn, "Veni Creator," which you have said daily.

When you retire from the altar, the Bishop having laid his hands upon your head, go to your place, and kneeling down, thank God for His great mercies to you—the 103rd, or 23rd, 27th, 138th Psalms are suitable to the occasion; but should you desire, you can pray in your own mind,—or the following short Prayers may furnish subjects for meditation.

Give us Thy grace, O Heavenly Father, that henceforth we live not in sin, knowing that this day we are more especially accounted Thy children!

May we glorify Thee daily, O Lord, by a good life.

Grant that thy Holy Spirit may henceforth rule and direct our hearts; subdue in us all pride

and covetousness, hatred and malice, envy and lust, and all uncleanness, and whatever shall offend Thee!

Fortify our souls, O Lord, against all these temptations—the temptations of the world, the flesh, and the devil, for Jesus Christ's sake.

Grant, O Lord, that Satan may never find us off our guard or from under Thy protection; but in all our trials give us grace to overcome, to Thy glory.

Grant, O God, that as we have been regenerated, and made Thy children by adoption and grace, we may daily be renewed by Thy Holy Spirit, for Jesus Christ's sake.

Grant that the end of all our actions and designs may be the glory of God.

Enable us to resist all the sinful appetites of our corrupt nature.

Grant that we may hunger and thirst after righteousness.

Grant, O God, that we may never knowingly live one moment under thy displeasure, or in any known sin.

The Lord deliver us from every evil work, and preserve us to His heavenly kingdom: to whom be glory for ever and ever. Amen.

Let Thy love, O God, which has this day been shed abroad in our hearts, by the power of the Holy Ghost, appear in our lives and actions, for Jesus Christ's sake. Amen.

Mercifully grant unto us, O God, such a measure of Thy grace, that running the way of Thy commandments, we may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure, through Jesus Christ our Lord. Amen.

Return home in all quietness, meditating on the greatness of the gift you have received.

Assemble in Church some time before the Evening Service, and use the following Meditation. If this be not possible, to be used at Evening Prayers,

Kneel down and say,

Lord, grant that I may lay to heart and practise what I am about to read, for Jesus Christ's sake. Amen.

BISHOP WILSON'S EXHORTATION AFTER IMPOSITION OF HANDS.

You have this day publicly acknowledged and declared the Lord to be your God, and that you

will walk in His ways, and keep His commands, and hearken unto His voice.

And the Lord hath owned and received you to be His servants, and to reward you with eternal life and happiness, if you continue to serve Him faithfully unto your life's end.

To enable you to do so, He hath given you His Holy Spirit, who will assist and govern you all your days, that you may be holy unto the Lord, and be for ever happy when you die.

Take heed, therefore, that you do not grieve that Holy Spirit, nor force Him to forsake you, and leave you to yourselves, which will be the greatest judgment that can befal you; for then the evil spirits will get power over you, and without a speedy repentance, and return to God, they will at last bring you to destruction, both of soul and body.

The only way to prevent this sad judgment is to beg God every day to keep you from all wilful and known sin. For he that liveth in any known sin, the good Spirit of God will at last forsake him most certainly.

When the Holy Ghost puts into your heart any good thought or good purposes, or your conscience tells you that you have done, or are

going to do anything that will displease a holy God, be assured it is the voice of God, and have a care of neglecting to hear, as you value your salvation.

Lastly, remember to beg of God to direct and bless you in all your ways. And forget not this safe direction and rule :—That if you cannot have confidence to pray for God's blessing upon any work you are about, or going to undertake, *that* work is unlawful, and will be unprosperous, and a curse, not a blessing, to you.

Read this over again, and meditate upon the truths it contains; resolve to follow the advice it gives you.

Our Father, &c.

The grace of our Lord, &c.

The Day after Confirmation.

AT MORNING PRAYER.

"The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." "The fruit of the Spirit is in all goodness, and righteousness, and truth." Gal. v. 22, 23; Eph. v. 9.

O heavenly Father, give me grace never to abuse the great gift which thou hast in Thy

abundant love bestowed on me, but as the elect of God, holy and beloved, to put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering.

Forbearing one another, and forgiving each other, if any have a quarrel against any, even as Christ forgave us.

And above all these things, to put on charity, which is the bond of perfectness, that the peace of God may rule in our hearts through Jesus Christ our Lord.

Make me, O God, truly sensible of the great honor and blessing of being the habitation of Thy good Spirit; of the holiness required of me, and of the great danger of profaning a temple consecrated to Thee. Make me worthy of Thy continual abode and presence. Take possession of my heart and soul, and let me know that Thou dwellest in me, by the fruits of Thy Spirit. Amen.

MEDITATION ON THE GIFTS OF THE HOLY GHOST

"We cannot say that Jesus is the Lord, but by the Holy Ghost. By Him we live, in Him we walk, by His aid we pray, by His emotion we desire, we breathe, and sigh, and groan by

Him; He helps us in all our infirmities, and He gives us all our strength. He reveals mysteries to us, and teaches us all our duties; He stirs us up to holy desires, and He actuates those desires. He makes us to will and to do of His good pleasure."—Bp. Jeremy Taylor.

Do not rest in any sensible impressions of having received the Holy Spirit, but strive to bring forth the fruits of the Spirit—for by the fruits it will be seen whether you have received Him. "The kingdom of God cometh not with observation," for it is in you, and is only spiritually discerned. If you become gentle, patient, meek, and obedient, these will be true signs that you have not received the Spirit in vain, for in such ways does He show Himself.

The works of nature are all symbols of its growth; the leaf unfolds itself, and the tender shoot steals upwards in silence. So will the fruits of the Holy Spirit be seen in you, "as the tender grass springing out of the earth by clear shining after rain."*

Our Father, &c.

The grace of our Lord, &c.

Psalm lxxxiv.

* 2 Samuel xxiii. 4.

AN EVENING PRAYER.

"Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He will give it you."—St. John xvi. 23.

In all humility, O heavenly Father, I lay claim to this thy Son's most faithful promise, confirmed by His oath. In his name, and for His sake I beseech Thee to give me a heart truly sensible of His great love in paying the debt due by me to Thy Divine Justice; and sending the Holy Ghost, the Comforter, to lead us into all truth, to confirm us in all goodness, and to support us in all our trials; grant that I may never render myself unworthy of these blessings.

Give me a saving faith and knowledge; a sincere love for Thee and Thy holy word; a hearty desire to please Thee; a fear of offending Thee; a zeal for Thy glory, and a great regard for everything that belongs to Thee.

Give me such a love for my neighbor as Thou hast commanded; a due regard for my betters, and an utter abhorrence of all manner of fraud, injustice, and wrong.

Give me a tender conscience, a meek and quiet spirit; a charitable, a humble, and a contented mind.

Give me a just sense of my own infirmities, a dread of sensual pleasures, a power over my appetites, and a fear of the world and its idols.

Leave me not to my own choice. Keep me from pride, and from presumptuous sins; from wicked principles, and wicked company; and from the vices of the age and place I live in.

Make me ever mindful of my latter end, and of the account I must one day give of my life, and of the talents with which Thou shalt entrust me; and grant that I may lead an innocent and a useful life, by doing good in my generation.

Take possession of my soul, until I am restored to Thy divine image, from which I am sadly fallen.

For these, and for all the graces I stand in need of, I plead Thy gracious goodness, and my Saviour's merits, and promise to all that ask in His Name; and I know Thou wilt not deny me, because the very will to ask these mercies is from Thee, and Thy good Spirit. Amen.

MEDITATION.

The Church, dear children, takes this way to convince you, that the services which we owe to God should be free and voluntary.

You have promised with your own mouths to serve God faithfully all your days.

It behoves you, therefore, to have these promises always before your eyes, that you may remember and perform them; otherwise, it would have been better for you that you had never been baptised; never been born. Your duty, therefore, is to pray daily to God for grace and strength to fulfil the same unto your lives' end, that you may be happy for ever; which God grant, for Jesus Christ's sake. Amen.

You are come into a very corrupt world; you will meet with very many temptations; you are naturally weak and prone to evil continually; so that, without God's assistance, you are sure to be undone.

"Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?"—St. Luke xiv. 28.

You are much likelier to become apostates than good Christians, if you have not well considered, and understood the faith and duties of Christianity.

"God stands in need of nobody's service in

this world; it is for our sake alone that He calls us to His service; but then He would have none but such as engage themselves in His service freely, and of their own choice."—Bishop Wilson.

The good Lord graft these words of truth in my heart, that they may bring forth good fruit, for Jesus Christ's sake. Amen.

Draw, Holy Ghost, Thy seven-fold veil
Between us and the fires of youth;
Breathe, Holy Ghost, Thy freshening gale,
Our fever'd brow in age to soothe.

And oft as sin and sorrow tire,
The hallowed hour do Thou renew,
When beckon'd up the awful choir—
By pastoral hands, towards Thee we drew.

When trembling at the sacred rail
We hid our eyes and held our breath,
Felt Thee how strong, our hearts how frail.
And long'd to own Thee to the death.

For ever on our souls be trac'd
That blessing dear, that dove-like hand,
A sheltering rock in memory's waste
O'ershadowing all the weary land.

Keble's Christian Year.

Our Father, &c.

God the Father, God the Son, God the Holy Ghost, be with me, now and ever. Amen.

Second Day after Confirmation.

AT MORNING PRAYER.

Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.—1 Cor. xi. 28.

That I am invited to Thy Table is not because I am worthy, but because Thou, O God, art infinitely good and kind.

Pity my infirmities, which are known to Thee, and accept of my imperfect obedience to this command.

I acknowledge my unworthiness; and place all my hopes in Thy mercy and promises in Christ Jesus.

I sincerely purpose to lead a Christian life, and to use all diligence to make my calling and election sure.

With these purposes I go to Thine altar, trusting in Thy goodness for the pardon of my defects, and for an increase of all those graces

that are necessary to make me more worthy to eat of that Bread and drink of that Cup.

"He that eateth of this Bread shall live for ever."—St. John vi. 58.

O Jesus, who hast made the life of our souls to depend upon this Bread, grant that I may never render myself unworthy to receive so great a blessing, or deprive myself of it by my own negligence. Make it a *principle* of immortal life to me, by uniting me to *Thee*, and to Thy *body*, that I may be made partaker of the divine nature.

Our Father, &c.

The grace of our Lord, &c.

Psalm xxvi.

AT EVENING PRAYER.

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me."—Matt. xvi. 24.

O my Saviour! who pleaseth not Thyself, but tookest upon Thee the form of a servant, let me not profess to follow Thee, without endeavoring to follow the blessed steps of Thy most holy

life ;—Thy *patience*, *meekness*, and *humility* ;—Thy great disregard for the world, its *pleasures*, *profits*, and all its *idols* ;—Thy sensible concerns for the miseries of men ;—Thy unweariedness in doing good ;—Thy constancy in prayer, and resignation to the will of Thy Father. Let me part with anything, as dear as a *right hand* or a *right eye*, rather than sin against Thee.

" Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith," &c.—Heb. xii. 1, 2.

Grant, O God, that I may bear all the troubles of this life with a meek and patient spirit, without repining at what Thou shalt appoint for the punishment of sin, and for the salvation of the sinner.

I will look unto Thee, O Jesus, when Thou wast in the midst of sinners, with what patience Thou didst bear the scorn, the indignities, the unrighteous judgment, the miserable death of the cross; and this, by Thy grace, shall be my pattern. Amen.

Our Father, &c.

The grace of our Lord, &c.

Read Ecclesiasticus, 2d Chapter.

Psalm cxxxviii.

You are advised to read over the office for the Holy Communion in the Prayer Book, that you may the more readily follow it, when the day arrives for you to Communicate.

You are also advised to get a book of Devotions* for the Lord's Supper, and prepare yourselves by it; if the Holy Communion be on the next Sunday, beginning the day after you finish these. Never turn your back on the Altar.

* Steps to the Altar.—Burns. A small volume by the author of this manual, just now republished by Stanford and Swords. As a guide and companion to the Altar, nothing comparable to it, in the judgment of many competent persons, has yet appeared in so small a compass. Would that it were in the hands of every sincere worshipper.

AMERICAN EDITOR.

Address in Conclusion.

"Ye approach this day unto battle against your enemies; let not your hearts be faint, fear not, and do not tremble; neither be ye terrified, because of them, for the Lord God is He that goeth with you, to fight for you, against your enemies."—Deut. xx. 3, 4.

1. And now, my children, farewell. God's blessing be upon you. You have now to go out into the world to fight the good fight of faith in that station of life unto which it shall please Him to call you. You approach this day unto battle against your enemies; let not your heart be faint, for you fight not in your own strength, but in His who conquered for you, and now will conquer in you.

Our holy Mother Church has been with you up to this day, gathering you under her wings, and fostering you with a mother's care. She has

been training you for the battle, and teaching you things concerning the kingdom of heaven; she led you not at first through the enemy's country, lest your hearts should be faint; but now that she has taught you to fight, she blesses you, and sends you out to wage that warfare "against sin, the world and the devil," which you were pledged to when the Holy Sign was marked upon your forehead, and you enrolled under the banner of the cross. She bids you "let not your hearts be faint—fear not, and do not tremble: neither be ye terrified, because of them; for the Lord God is He that goeth with you to fight for you against your enemies."

Think not this the Church's last blessing. She has greater yet in store for you; even the continual Presence of her ascended Lord, to be conveyed and assured to you through the Sacrament of his Body and Blood. Seek Him, then, regularly henceforward in that blessed Sacrament, as at once your chiefest duty and your highest privilege, and you will find Him near indeed. "Call unto me," he says, "and I will answer Thee, and show thee great and mighty things which thou knowest not."

Also, remember, the Church directs that be-

fore receiving the Holy Communion, whenever your mind is at all in doubt, you should go to your Parish Priest, "or some other minister of God's Word, and open your grief; that you may receive such godly counsel and advice, as may tend to the quieting of your conscience and the removing of all scruple and doubtfulness." Therefore by no means neglect to do so, before your first Communion. A good habit should be begun early.

II. Remember that you are now fully armed at all points; think not you have no object in the world;—what you are in it, and where you are, is indeed of little moment; but that you fight against your spiritual enemies is of the greatest consequence; for, upon that, your eternal welfare depends.

Satan longs to conquer you; he will never cease his attempts in this world, and you must never cease to watch. Piece by piece he will tempt you to lay aside your armor, by temptations, direct and indirect; but "be sober—be vigilant, and fear him not, for the Lord God is He that goeth with you to fight for you against your enemies;" trust not in your own strength,

but in His, and you will conquer; you have the crown to fight for, a glorious crown, a crown of righteousness, laid up in heaven for you—fight then, my children, fight, step by step; Satan will dispute the ground, and step by step you press on—not looking backward, but onward, and upward; forward you must with the sword of the Spirit, the shield of faith, and the armor of righteousness, toward the mark of the prize of the high calling of God in Christ Jesus.

III. Innocence and the holiness of childhood are yours—these are precious gifts, (O guard them well!) and Satan hates them for all that witnesses of heaven, reminds him of the blessedness from which he fell, and he would make you fall: keen, then, must be your warfare to keep your garments, for he never sleeps. You have not only to keep your first estate, but to seek a higher—you have as yet no part in that higher blessedness which belongs only to those who fight and conquer; you have the innocence of childhood, strive to add to it the greater blessings of manhood—that righteousness which belongs only to those who *do* righteousness;* and then

* 1 St. John iii. 7

this is his promise, "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels."*

IV. Take these parting words of our Lord to His Apostles, and lay them to heart, for ere long you will find them true. "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world." † Cherish them, and then you will not be cast down when trials come. Remember, whatever your troubles, however great they are, or however hard they seem to bear, they do not spring out of "the ground," ‡ that is, they do not come by chance; God lays them on you as He sees fit; He knows them all, and will not suffer you to be tempted above that you are able to bear. He watches whether you strive against sin, and is ready to help you; He allows you to be tried, to prove what is in your heart, before He "stablishes, strengthens, settles you." § Thus He has ever dealt with His faithful servants,

* Rev. iii. 5.
† St. John xvi. 33.
‡ Job v. 6.
§ 1 St. Peter v. 10.

proving them by trials, conforming them to the likeness of His Son through sufferings, before He receives them to Himself.

Be not over anxious what your lot may be in this world; "Take no thought for the morrow;" serve God to-day, for the morrow is not yet. Do your duty to Him faithfully now, and He will order your lot as He sees best. It matters not what your worldly calling is, so long as you take care that it does not interfere with the service of God and His Church; as employment which interferes with the ordinary religious duties, however good it may be in a worldly point of view, is steadily to be refused. * "A little that the righteous hath is better than great riches of the ungodly; wait His time, and He will provide for you. And when your station is fixed, remember that "the servant is not greater than his Lord,"—that you have to learn that what is a great trial to the young, *to obey*, and that you can learn it only in the same way as our Saviour, by the things which you suffer; † look, then, upon all contradictions and troubles you may meet with in your lot as that which,

* Prov. iii. 33. † Heb. v. 8.

under God, is intended to liken you to your Saviour, and to fit you for heaven.

Once more, then, my children, farewell. "Let not mercy and truth depart from thee; bind them about thy neck; write them upon the table of thine heart, so shalt thou find favor and good understanding in the sight of God and man." * And now that you know the God of your fathers, "serve Him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee, but if thou forsake Him, He will cast thee off for ever." †

* Prov. iii. 3, 4. † 1 Chron. xxviii. 9

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